

Political
Fiction

THE GENOME OF THE
LATIN AMERICAN
POLITICIAN

The interrelationship
between the factors that
determine the behavior of a
politician

Andres Alberto Ramirez Henao

2025

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Dedication

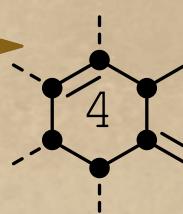
For Carmen Lourdes Rangel de Ramírez, my
unconditional company.

Ransasel, as always restless and very happy, gets up early as usual to sell churros at the interregional bus terminal in La Espiga, where he offers his merchandise at an affordable price. While he does his work, he thinks... why are the best opportunities not friendly to me? And he quickly answers: but I only finished primary school! What am I thinking? At most: "I know how to read, write, add and subtract," and he ventures back to the task of chasing buses and shouting like a party host: "churros, churros... buy your churros." He himself recommended not to blame himself for being so poor, and for having been deprived of a better life and education.

This cheerful, restless, but shy young man met Mr. Hector Louis, a local resident who was extremely reserved, on a Sunday. A few words were enough for them to get along and begin a good friendship.

Louis was a well-off man, he had the privilege of pursuing advanced studies at renowned universities. But ironically he preferred to distance himself from the knowledge he had acquired and live off the inheritance his parents had left him. He was a mysterious man, he had dedicated part of his years to crude and vulgar (non-scientific) analysis of what he called informal political analysis. He says that he used this word to describe what he did (trying to explain phenomena that occurred in reality in an elementary and accessible way) it simply occurred to him and that was it, he did not need anyone's approval or to substantiate the concept, that was just how he was...

This well-educated man, who had stripped himself of his position, had deciphered what he called The Genome of the Latin American Politician, an analysis inspired by observation, analysis and deduction. He had recorded all his writings on this subject, but he did not dare to make them public, much less share them with anyone.



Although this thought changed a little when he already had a good friendship with Ransasel, "this young man has no education, so I should not be afraid that he will analyze my notes with the rigor of critical intellectuals" he said to himself.

Because of these fears, he had left his records orphaned, on old sheets eaten away by rodents, in a dark room...

Weeks later... Friday arrived, the day agreed with Ransasel, to spend a pleasant afternoon, enjoying a tasty meal and a good conversation at his house.

RANSASEL: How are you Don Louis, may I come in?

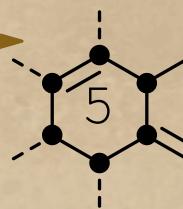
LOUIS: Yes, of course... you're at home. (They both enjoyed the meal, and talked about many topics, including politics, and the young man questions Louis about this topic.)

RANSASEL: What must democracy have to be of quality?

LOUIS: For the UNDP (United Nations Development Program): "To be of quality, democracy must be characterized by clear procedures and conditions so that citizens can influence political decisions and demand accountability from their leaders." It adds, "The above inevitably affects the quality of public policies and, therefore, the underlying solutions to many of the problems that plague the country and whose solution points to the urgent process of building citizenship" (Collection Governability, Building Democracy with its Protagonists, UNDP - Colombia 2011, p. 4-5).

In the middle of the conversation, Hector Louis gets up from the sofa and hurriedly says: I'll be right back... After a while he comes with some old sheets full of notes and says: I want to share with you these crazy things I've written!

RANSASEL: Go ahead, if they were written by you, they certainly aren't crazy.



- They smiled...

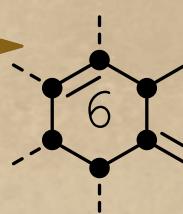
LOUIS: Friend, there are many books written in the social sciences that, in one way or another and from different perspectives, try to explain political phenomena. Well, I have given myself the opportunity to write a few lines, and I ventured into this task with the interest of transcribing and organizing some notes that I had for several years and that I have been polishing.

There are four concepts that are related and interrelated: gene, genome, phenotype and DNA, and they are basic when it comes to understanding the human genome... The reason? Well, I am not a scientist, but James Watson, a pioneer on this subject and at the time leader of the Human Genome Project of the National Institutes of Health of the United States (NIH), said:

“... The goal was precisely to better understand life, and when you better understand life you can better understand disease. The goal of the Project is to understand the genetic instructions for living beings...”

That's the essence... If we understand life better, we can understand disease better, and if we understand disease better, we can design medicines aimed at a specific target.

And the goal I set myself was precisely to better understand politicians, starting from the premise that we are all politicians, whether we like it a lot, a little or not at all. Whether we are members of a political party or not; whether we vote or not. We are politicians from the moment we are born, it is a profession that each one of us has, although I have the freedom not to practice it, like some doctor or lawyer, who prefers to be a taxi driver.



It is recommended that I educate myself first, in order to receive the diploma that allows me to be entitled to the rights and obligations that this profession entails, and to exercise it in the best way possible... But in the end, whether I am educated a lot or a little, in most Latin American countries, just by being over 18 years old, I am entitled to the diploma of Politician, expressed in a plastic called ID card. The authorities recommend that I always carry it with me and I repeat, you can choose any other profession, but you will never stop being a Politician.

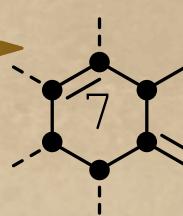
Some people dedicate themselves fully and try to become professionals... But anyway, what I was interested in was trying to answer some of the following questions:

What is the deoxyribonucleic acid responsible for containing all the genetic information of a politician? Experts say that this information is unique and unrepeatable in each person, since the combination of elements is constructed in a unique way.

And based on this, what is the set of genetic characteristics that make him up, and that make him completely different from everyone else? What are the elements that make him have a certain behavior and certain attitudes? Is the phenotype of the politician pre-given? Can it be modified by the relationships that he maintains with the environment that surrounds him and that make him, in the same way, the product of a complex number of links?

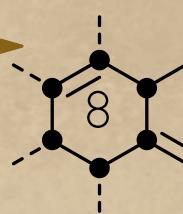
These are some of the questions I tried to answer, and to do so I wrote a way of interpreting the behavior of our colleagues, the Politicians, and not only them, but hopefully also ours, in a constructive way.

I also analyze the determining factors in their nature as individuals who belong to a politically organized community; thereby providing elements of assessment, evaluation, and self-evaluation that could be useful to understand the behavior of rulers and the governed.



I believe that this material is aimed at an audience that does not master sophisticated scientific theories and that is why I am sharing it with you, who did not have the opportunity to study, but it seems that you are restless and very intelligent.

The reading of the book "The Motivations of Politicians" (1990, Payne, James L. Woshinsky, Oliver H. Veblen, Eric P. Coogan, William H. Bigler, Gene E.) has been very productive, so that of the tables found in this writing, all are my authorship, and one is reproduced from this book; although I add the investor incentive, since there were some personalities that did not fit into any of the incentives that the authors mention. Finally, the essence of this analysis lies in its tables, in understanding them, understanding how they relate to each other, and knowing how to use them for the corresponding analyses...



THE FOUR ATTRIBUTES

My dear Ransasel, interestingly, DNA is made up of only four letters; that is, the language of DNA has a very small alphabet. If we want to learn the alphabet of genes, then it is enough to remember A, T, G and C. If we want to be experts, then we have to memorize their chemical names: Adenine, Thymine, Guanidine and Cytosine. These basic letters combine to form words and verbs that are necessary to build the sentences of genes.

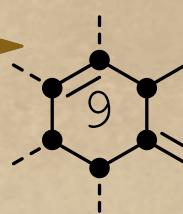
The political code of a citizen is also transcribed with just four letters or bases: incentives (I), will (W), knowledge (K), and Power (P). Each of these bases are interrelated to a greater or lesser extent, and can serve as a key to decipher:

- The different political roles that an individual can play,
- Motivations and incentives,
- Convictions and interests that drive this political behavior,
- and their actions, which are ultimately the final and infallible result of the essence they carry within.

Look at the table: The citizen's political code (C.P.C)

C.P.C	ATTRIBUTES	VARIABLES		
I	Incentives	*See the 8 N.E. Emotional Needs		
W	Will	Objective or unilateral		
K	Knowledge	Formal, informal and accidental		
P	Power	Constituent or constituted		

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BASIC CONSIDERATIONS OF THE C.P.C

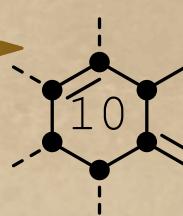
About incentives:

We start from the fact that there are four attributes, which we say are the determining factors in the nature of each individual: Incentives, Will, Knowledge and Power. Well, "Incentives" are one of these, and this very interesting topic is developed in a brilliant way by several North American authors; they propose the concept of incentive as the emotional need that motivates an individual; they add that an emotional need constitutes the fundamental cause or driving force for each type to participate in politics, for this reason each politician tends to act in a manner consistent with his incentive.

They then present us with the list of incentives they found according to the research they conducted, which refers to Emotional Needs "N.E." All incentives except for the "investor" have been reproduced entirely from the book The Motivations of Politicians.

Summarizing, the 8 Emotional Needs, namely:

- 1- **Incentive for flattery:** The origin lies in the need for flattery and exaggerated affection.
- 2- **Incentive of social prestige:** It consists of the need for social prestige or public recognition.
- 3- **Program incentive:** It arises from the need to work on specific and concrete policies that promote public welfare.
- 4- **Incentive for sociability:** It originates in the need to please others and obtain their approval.
- 5- **Incentive of obligation:** Its foundation is found in the need to follow the dictates of one's conscience and to act following morally correct behavior.



6- **Game incentive:** It consists of the need to compete with others, in challenging structural and intellectual interrelationships.

7- **Mission incentive:** It manifests itself from the need to be committed to a transcendental cause that gives meaning and purpose to life.

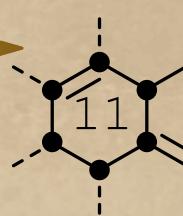
8- **Investor incentive***: Motivated by the fact of accumulating wealth and/or making business transactions.

Be careful, it is not so easy to reach the conclusion that a person has this or that incentive. For the person inclined towards the investor incentive, economic success is his main purpose in life; he is greedy, he is insatiable, he wants to have more, buy more, invest more, save more and his success is measured in proportion to the economic power he manages to have.

He talks a lot about his business skills and his talent for management, and often refers to successful experiences where, with cunning and strategy, he took advantage of a deal.

Politically: He is subjective, he analyses policies based on their economic impact, and he is not very interested in their social and environmental impact. If he works on a social project, it is because it benefits him directly or indirectly: his economy and/or his reputation; in other words, he is hypocritical and insincere.

He considers the government to be the most solid company of all, and he knows that occupying a position in it makes him a successful person, and he would be in front of a great opportunity, either to increase his assets, meet investors, collect commissions for deals closed with state institutions; to be a partner in companies contracted by the government or his institution. And if he is poor: to get out of that condition, because he has never had the opportunity to exploit his capacity; that is, in his opinion, he is good at business but he has not had opportunities.



In conclusion, politics is not a good business, it is the best.

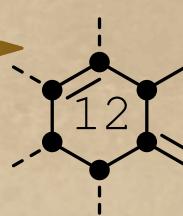
There is much that could be said, and much that you can imagine: other scenarios and examples... As I had already mentioned, this last incentive that we expanded on: "For the investor", is not considered or developed by the authors in their book, but I have seen the need to add...the political realities of friendly countries, so I force myself, I apologize for the audacity.

In this way, the doors are opened to a theory of prediction of political behavior based on the axiom: "a politician tends to act in a manner consistent with his incentive" and it is added that knowledge of incentives provides a useful basis for understanding many characteristics of politics in the world.

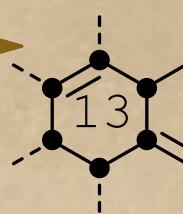
Some of the approaches that the authors present to us are:

- Incentives represent patterns of behavior; politicians will try to behave in a way that is most consistent with satisfying their incentives.
- Incentive predictions are statements based on probability; although they are derived with a particular person in mind, they are tested at the group level.
- And there can be two tendencies: the first, having several incentives that are quite different from each other, and they translate into drastic personalities; and the second, the tendency to have only one incentive.

I won't tell you more about this topic, although it is important to point out that: The authors clarify that incentives are not the only elements in the structure of a politician; on the other hand, the studies that I was conducting included only three attributes: will, knowledge and power; but there was a gap that could not be filled, there was an element that was missing, and when I read this book for the first time, it was as if I had found the missing piece of the puzzle.



Finally, we point out that the nature of incentives is emotional, and for didactic purposes we frame it under the title of “attribute”.



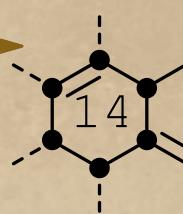
About the Will:

According to the Royal Spanish Academy, will is: 1. f. the faculty of deciding and ordering one's own conduct. 2. f. The act by which the volitional power accepts or rejects something, wanting it, or abhorring and repugnant to it. 3. f. A choice made by one's own judgment or taste, without regard to any other respect or objection.

This concept is related to free will, self-determination and conscience. In theory, we all have the ability to decide and order our conduct, but we cannot ignore that there are patterns of behavior that become rooted in a person over the years, and it will take more than decision-making power to go against one's own nature; to the point that a behavior may not be the best, and there is a risk that without the person even deciding, it will flow completely and naturally and in turn translate into interests, desires and intentions determined or unpredictable. Here, conscience plays a very important role, as a brake or traffic light. Later, we will go into more depth on this subject.

About Knowledge:

There are three basic sources of knowledge that reach each person in a different way, whether consciously or unconsciously, and voluntarily or not; which in the end could constitute the knowledge that a given person has, on general and specific matters of the world and reality, these are: Formal sources of knowledge, informal sources and accidental sources. By formal sources we have primary, secondary and higher education; framed in the social, cultural, traditional and legal context of the time and specific society. By informal sources we have doubt, concern, logic, reason, analysis and subjective interpretations that we give to the facts and realities that surround us; and related to this we have accidental sources which are: Experience and feedback. In order of importance we have the first, 20%; the second, 30%; and the last, 50%.



About Power

For the practical purposes of this writing, we are interested in the fundamental concept of Power and empowerment; in addition to giving some considerations, characteristics and differences between: Constituent Power and Constituted Powers.

For, Rodriguez M., Dario (2005). Process diagnosis. Some characteristics that identify Power are:

- It is a social phenomenon, which cannot be conceived in isolation, but always in a group: It is a relationship between at least two individuals.
- It has multiple manifestations in every social relationship.
- Extremely dynamic phenomenon, which draws on diverse sources and can grow or decrease depending on the variations in the alternatives available to the people involved in the power relationship.
- It is a widespread means of communication.
- Power grows as the alternatives available increase.
- Power is extremely dynamic. Power is constantly being built and rebuilt.

In short, power is the ability to influence people and events; and this, "is present in all human relationships: between people, families and communities and can be acquired through the development of their capabilities." (Empowerment: concepts and guidelines - ASOCAM Technical Secretariat - Intercooperation-Quito 2007)

Social literature describes social and political empowerment, which contributes to the strengthening of political dimensions, such as:

- Increased capacity for pressure and negotiation, enabling demands to be heard and included in public agendas.
- The multiplication of conditions to promote alliances and generate agreements.

- The generation and eventual institutionalization of social control mechanisms.
- Greater social and political empowerment means greater capacity for influence; social pressure, lobbying capacity; social control and co-responsibility.
- Ability to make alliances, do business and reach consensus with others; ability to propose, aggregate demands, with productive and future visions; and ability to analyze and mobilize the social environment in order to produce changes.

Constituent Power and Constituted Powers

To speak of constituent power is to speak of democracy. In the modern age, both concepts have often developed in parallel and have been embedded in a historical process that, as the twentieth century approached, has increasingly superimposed them. That is to say, "constituent power has not only been considered the omnipotent and expansive source that produces the constitutional norms of every legal system".

It has been defined as "the political will that creates order, which requires an original nature, effectiveness and creative character; and as the original, sovereign, supreme and direct will that a people has to form a State, giving it a personality and giving itself the legal and political organization that best suits it".

In other words, it is the power to establish a new legal order, that is, to regulate legal relations within a new community. Negri asked: If the constituent power is sovereign and absolute, should it still be temporally limited, defined and asserted as an extraordinary power? The time that is proper to the constituent power, a time endowed with a formidable capacity for acceleration, the time of the birth and generalization of singularity, should it be closed, stopped, reduced in legal categories, restricted in administrative routine?

And the answer is, "when this is reduced to a norm of production of law, internalized in the constituted power; its expansiveness will only be revealed as an interpretative norm, as a control of constitutionality, as an activity of constitutional revision: eventually, a pale reproduction of it may be entrusted to endorsed, regulatory activity, etc. With intermittences, within well-defined limits and procedures. All this from the objective point of view: a very strong legal conglomerate covers and denatures the constituent power."

"If we look at the matter from the perspective of subjective law, the crisis becomes even more evident... After having been objectively denatured, the constituent power is, so to speak, subjectively dissected."

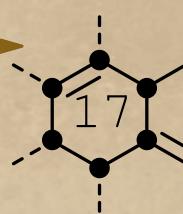
This power is opposed to constituted power, but the latter absorbs it into the machinery of representation and is locked up; and unlimited power expresses itself in a limited way through the only opening in the cell where it is imprisoned...the vote. Through this, the little oxygen enters so that it does not die, it is only the necessary oxygen to survive, asleep and locked up.

RANSASEL: Wait a minute... You're against representation and suffrage?

LOUIS: I do not intend to go against representation, much less against suffrage; and he continues: It is a Universal Right, and a laudable claim. What I intend is to shake you and try to shake the citizen who considers that he has no Power, because he is not a Governor; or that his work as a citizen is limited to casting his vote, in popular elections; or that at most, he knows the concept of Constituent Power as: The faculty that the people have to create a new constitution, through an original, absolute and sovereign constituent assembly.

Negri, Antonio. Constituent Power. Essay on the Alternatives of Modernity (1994)

- Quisbert, Ermo. Constituent Power and Constituent Assembly, La Paz, Bolivia (2007)



And for this reason, as long as the aforementioned assembly is not convened, it is not useful.

The intention is to expand the current meaning of this concept. The People are the holders of this power, which does not necessarily have to have a legal origin; the legal world only accepts constituted, derived and limited powers.

In other words, this power may act in a vacuum of legality, but not of legitimacy. We are faced with an original and unique Power, there is no other equal; it is an unconditional Power, against which there are no limits, neither of a formal type, nor of a material character.

The constituent power is characterized by "being supreme, creator of faculties, original, for certain authors without political limitations, rebellious, initial, immediate, hegemonic, power of decision, primary, autonomous, direct, does not govern, with retroactive powers, inexhaustible in its possibilities, without interference, founding, previous, sovereign, transcendent, unconditional, independent, irreducible, singular, latent, bursts with force to impose itself, dynamic, variable, flexible, innovative; for all the above "the Constituent Power cannot be located by the legislator nor formulated by the philosopher, because it does not fit in the books and breaks the framework of the constitutions; if it ever appears, it appears as the lightning that tears the heart of the cloud, strikes the victim and is extinguished".

On the other hand, by constituted powers, we understand those that "have the inherent force of being established and of their coercive maintenance, they exist in subordination to the possible irruption of the constituent power, thus they move away or get closer according to the correspondence or gap that exists between the real social organization and the legal order. The constituted powers are not unshakable, they can be modified following the procedure that the constitution may establish, they are created, derived powers, they govern in accordance with what is established by the constituent, they cannot drastically alter the law that created them and endowed them with competence, they are mediate powers, with

power of execution, secondary, heteronomous, indirect, without retroactive power, are exhausted in their functions, founded, subsequent, exercise the sovereignty that the people have entrusted to them, conditioned, dependent, reduced to their faculties, externalized, static, and in the rule of law the constituted powers must be limited to the fact that the State is prohibited from doing everything that is not permitted."

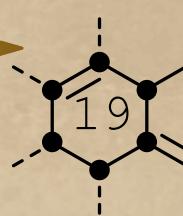
Therefore, it is correct to affirm that the constituted powers emerge or are born from the supreme will of the Constituent Power to give the people as a whole a political organization and as a consequence of this, these constituted powers are derivative, they are limited and normatively regulated by the will of the constituent power.

In this sense, the constituted powers are the instruments or means through which the functions of the state are fulfilled and are necessary to achieve the ends and purposes of an organized society.

RANSASEL: So who has the power in society, those who have been elected or others? What happens when the state lacks sufficient power to fulfil the electoral mandate? How does a democracy work if the state and its elected officials depend more on the power of minorities than on the legitimacy of the majority?

LOUIS: I may not be able to answer your question, but to help you better understand the significance of this issue, let's draw a graph of the State and the powers that govern it, in order, in each of the following three contexts: Then you can do the exercise of analyzing the consequences, depending on the context.

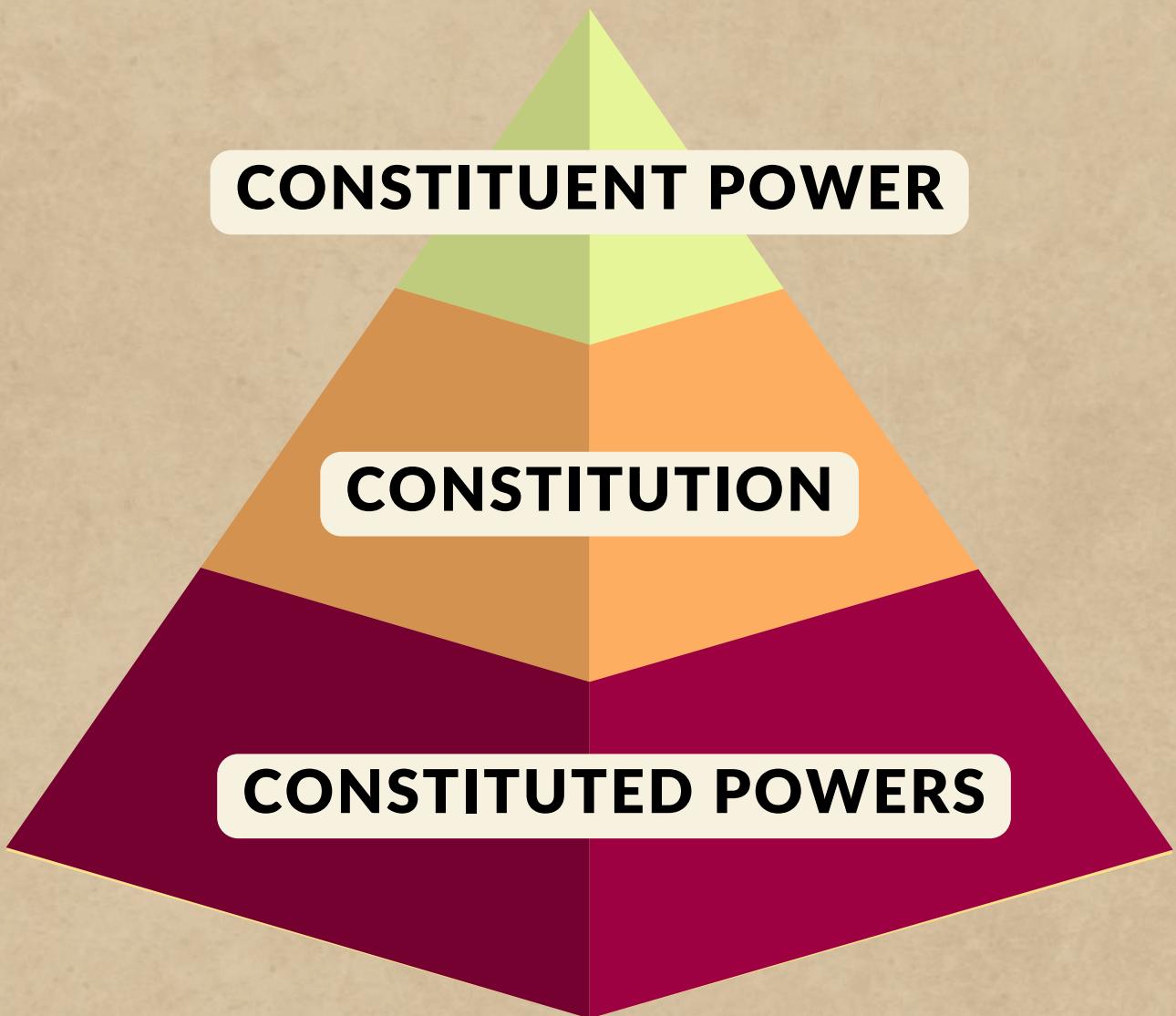
Donoso Cortés, Juan. Lectures on Political Law. Madrid (1969)



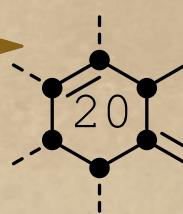
In an ideal state: "Democracy"

- 1, Constituent Power
- 2, Constitution
- 3, Constituted Powers

IDEAL STATE (DEMOCRACY)



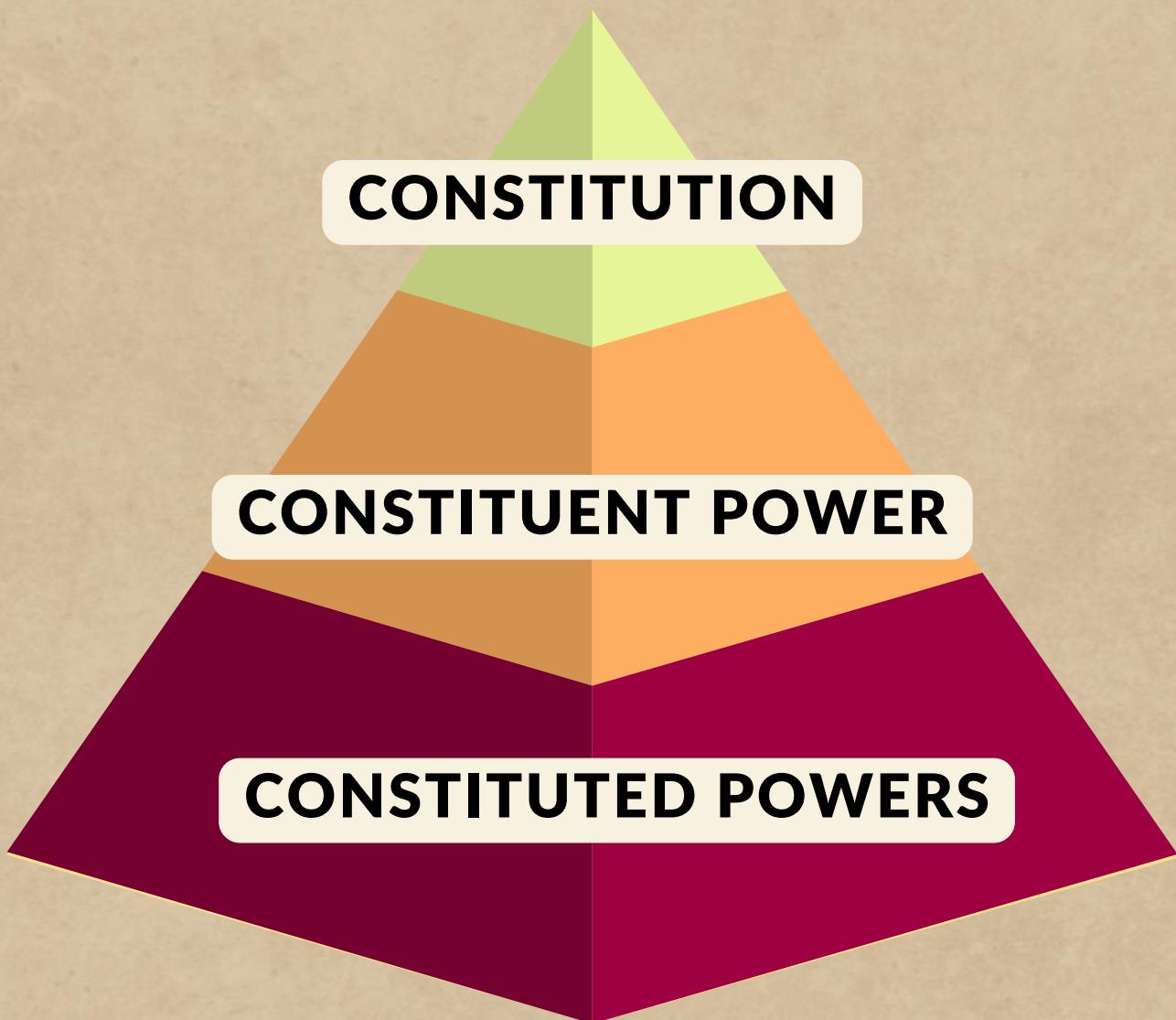
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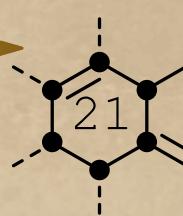
In a Moderate State: "Hybrid Regime"

- 1, Constitution
- 2, Constituent Power
- 3, Constituted Powers

MODERATE STATE (HYBRID REGIME)



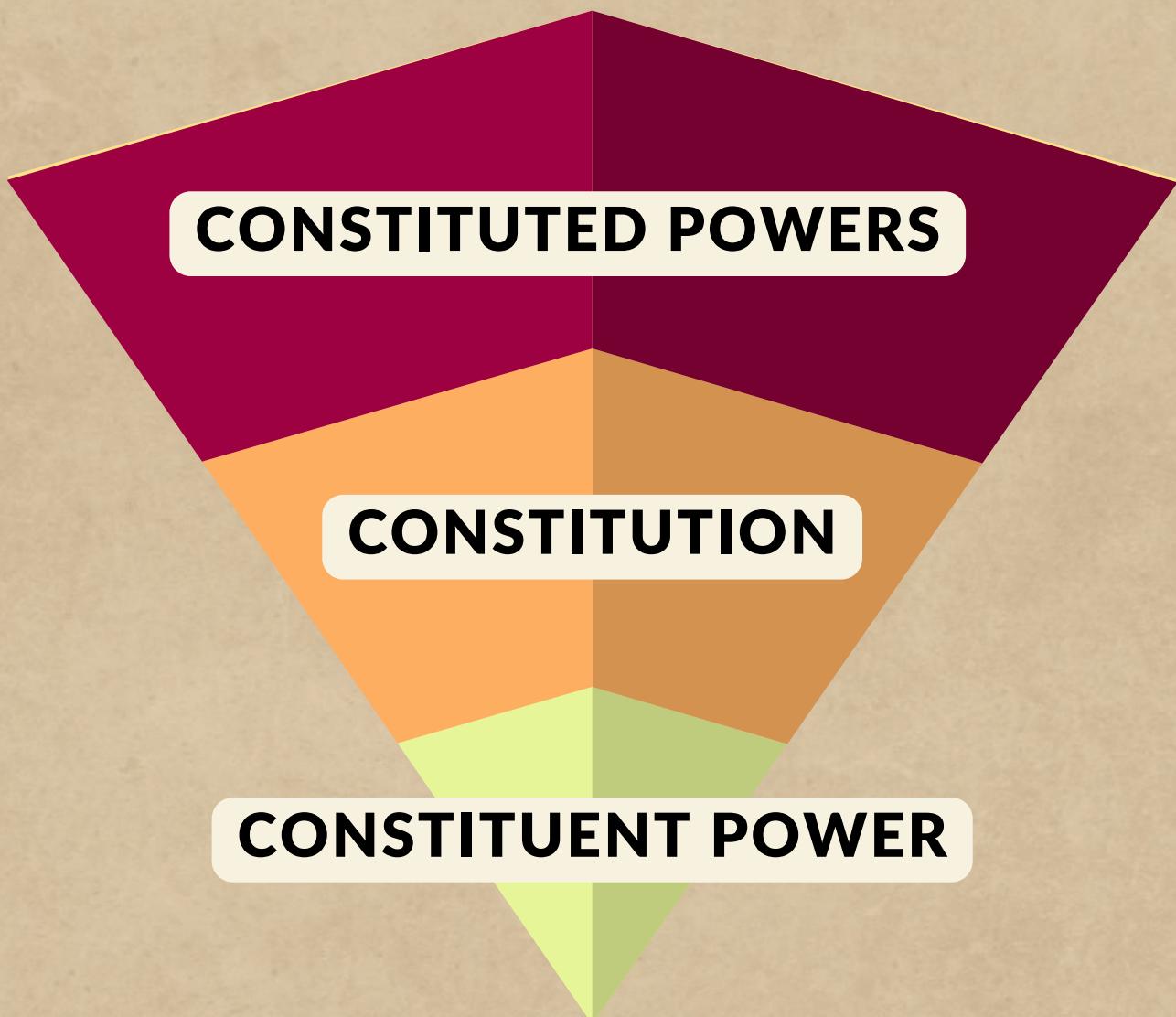
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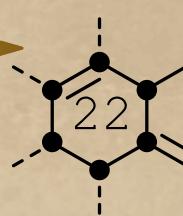
In an Unstable State: "Dictatorship" the Pyramid is inverted, like this:

- 1, Powers constituted
- 2, Constitution
- 3, Constituent Power

UNSTABLE STATE (DICTATORSHIP)



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RANSASEL: I don't quite understand, but go on...

LOUIS: Now I will tell you about the Nature of the Political Code (N.C.P)



THE NATURE OF THE POLITICAL CODE "N.C.P"

The political code of a citizen has an emotional, natural, earthly and accidental nature; which is recognized as I have already explained to you, in the same order by: incentives, will, knowledge and power.

C.P.C	ATTRIBUTES	VARIABLES		
I	Incentives	*See, N.E. Emotional Needs		
W	Will	Objective or unilateral		
K	Knowledge	Formal, informal and accidental		
P	Power	Constituent or constituted		

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- The Emotional attribute is recognized by Incentives (I)
- The Natural attribute, by the Will (V)
- The Earthly attribute, by Knowledge (C)
- The Accidental attribute, by Power (P)

In turn, these are externalized to the world in a specific behavior:

- Incentives are manifested in a behavior: Stabilizing or Destabilizing
- Will, in a behavior: Active or Passive
- Knowledge, in a behavior: Purposeful or not
- And the Power, in a behavior: that is executed or not.



Look how it complements everything discussed in the following table, which we already know:

C.P.C	ATTRIBUTES	VARIABLES	NATURE	BEHAVIOR
I	Incentives	*See, N.E. Emotional Needs	EMOTIONAL	Stabilizer - Destabilizer
W	Will	Objective or unilateral	NATURAL	Active - Passive
K	Knowledge	Formal, informal and accidental	EARTHLY	Propositive or not
P	Power	Constituent or constituted	ACCIDENTAL	Run or not

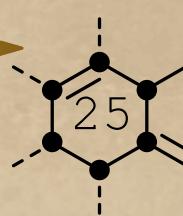
TABLE: NATURE OF THE POLITICAL CODE (N.C.P)

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- Do you understand?

RANSASEL: Yes, but I don't understand, what are you getting at? So far you've explained two essential ideas to me: First, that there are four attributes in the political genome of an individual: incentives, will, knowledge, and power; and that these attributes can have variables... On the other hand, you mention the nature of each attribute, and you tell me that depending on the specific case, it can manifest itself in any of eight variables: a stabilizing behavior or not; active or passive; proactive or not; and a behavior that is executed or not.

LOUIS: Amazing! What a capacity for synthesis... In a few lines you have summarised everything I have explained to you in hours. You are right, up to now I have only given you loose data, without any formula or method to be able to decipher the genome of a politician. But what I have told you will serve as a basis for the next lesson...



THE SIX PROTOTYPES

The table that I will present to you below is generated automatically, without the need for any intellectual effort, let me explain: We take the graph: Nature of the Political Code (N.C.P) and use only three of the four attributes presented in it; we use the natural attribute, recognized in the will; the earthly attribute, recognized by knowledge; and the accidental attribute, recognized by power. And then we combine them as many times as possible, exhausting all the possible amounts of behavior.

Giving the following result:

- Possible combinations between will, knowledge and power = 6

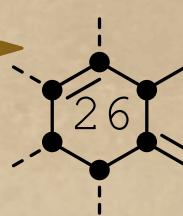
RANSASEL: Which ones?

LOUIS: They are already in the graph you just observed, but I reiterate them to you, again:

- Prototype 1. He who only has will, because he lacks knowledge and power;
- Prototype 2. He who only has knowledge, because he lacks will and power;
- Prototype 3. He who only has power, because he lacks will and knowledge;
- Prototype 4. He who has will and knowledge, but lacks power;
- Prototype 5. He who has power and knowledge, but lacks will; and
- Prototype 6. He who has will and power, but lacks knowledge.

Apparently there is no other possible combination, only these six.

RANSASEL: What was your next step?



LOUIS: It consisted of placing the possible behaviors, according to the manifestation of the attribute, in the corresponding quadrant; in the same order, like this:

- He who has will is active, and he who does not, is passive.
- He who has knowledge proposes, and he who lacks it, does not propose.
- Whoever has power executes, and whoever considers that he does not, abstains, does not execute, nor act.

And finally, each possibility combined in all the possible ways was called "Prototype" and given a name: The Vigilante, The Academic, The Militant, The Intellectual, The Activist and The Idealist. Like this:

THE 6 P°	HAS	IS
THE WATCHMAN	WILL	ACTIVE, DOES NOT PROPOSE OR EXECUTE
THE ACADEMIC	KNOWLEDGE	PASSIVE, WITH PROPOSALS AND DOES NOT EXECUTE
THE MILITANT	POWER	PASSIVE, DOES NOT PROPOSE, BUT EXECUTES
THE INTELLECTUAL	WILL AND KNOWLEDGE	ACTIVE, WITH PROPOSALS AND NOT EXECUTED
THE ACTIVIST	POWER AND KNOWLEDGE	PASSIVE, WITH PROPOSALS AND EXECUTES
THE IDEALIST*	POWER AND WILL	ACTIVE AND RUN

TABLE: THE 6 PROTOTYPES

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Below, I will explain each one to you; without much rhetoric, but as clearly as possible.

RANSASEL: Why do you say, without much rhetoric?

LOUIS: Because my purpose was not to write a voluminous book, and on the other hand, if I explain the basic concept of each prototype and give you an example, I am giving you the opportunity to analyze situations, facts and political personalities from your experience.

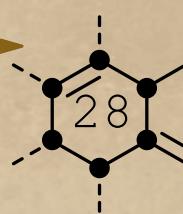
But not without first giving you the following **WARNINGS**:

FIRST: The human being has several facets in life: for example, the son of God, the father, the husband, the worker, the professional, the son, the teacher, the student... The politician.

What interests us is the facet of the politician, of the citizen. That is to say, if for you there is a personality with which you do not identify, and you consider that this is the worst case scenario, this only means that the person is not such a good politician, and that's it. Surely he will be: an excellent or good father, son, husband, student and good professional in his field. Surely he has many merits, but for you, he only has one defect: he is not a good politician... It's simple.

And I say for you, because it is your subjective opinion, perhaps for many he is an excellent politician.

SECOND: If you happen to have an opinion about the political career of a citizen that is on the side of the governed or on the side of the governors, based on the prototypes of citizens that I will present to you, this should serve you for your learning, growth and edification as a citizen who wants to be better every day, to put himself at the service of the community.



THIRD: It is not so easy to reach the conclusion that this or that person is one way or another. What I will present to you below are didactic prototypes; that is, a mold, model or ideal example, only. Pierre Mendes France, a French politician who served as Prime Minister in 1954-1955, said: "Every individual contains a citizen". Mendes carefully states that the individual contains a citizen; he did not say that he is a citizen. It is up to our democratically organized societies to approach the fulfillment of that challenge.

Without further ado, let's begin the recognition of each of the six prototypes.

P1. The Watcher: (Will)

We are dealing with a citizen who has a will, and this can be objective or unilateral. By objective I mean the intention, desire, longing and interest: solidarity, towards the community; that is, who puts his personal interests before those of the whole; and by unilateral I mean the private and individualistic intention, desire, longing and interest that takes precedence over that of plurality.

He is very active, he is always up to date with the latest news that happens in his country and that is published by the media; but he does not just stay informed about the news and that's it. He gives his opinion, analyzes, reaches conclusions, makes judgments about the fact or event; and this makes him feel good, he is fulfilling his role as a citizen, there are others who neither watch the news nor know what is happening... They say.

Behind this diligence there may be hidden or public interests, positive or negative; depending on whether their will is objective or unilateral; in this second case, there may be the inclination, for example, to discredit a person or institution, so that they will dedicate their intention, desire and longing to seek information and be up to date with the latest news about the person or institution, and logically, they will share and make public what suits them; in this case they are biased to satisfy their petty will.

In a positive case, we can give the example of someone whose interest is objective, and wants to find alternatives for young people to get out of gangs, for example.

The point I want to get to is that we cannot say that the will is good, positive and objective; or destructive, negative and unilateral. It will always depend...

What is important is that whatever the will of an individual is, it will be activated for good or bad, for his community and society. For the vigilante, there is no better evening than to discuss a shocking fact for him, socially, politically, economically... with his friends, acquaintances or even with strangers, assuming that he is very sociable.

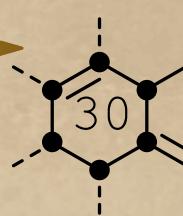
He is always careful, attentive, ready, alert, cautious, ready, alert, solicitous, diligent to whatever his radar of will incites him to do; they are excellent supervisors, but his criticism and analysis come to little; since he lacks proposals, and he also does not act, nor does he do anything to change the situation. "What am I going to do if I am not in the government, they are the ones who have to act and try to improve this situation, and they do nothing," he argues.

The watchman lacks knowledge and power.

P2. The Academic: (Knowledge)

They are knowledgeable citizens. We are dealing with people who are dedicated to studying and reading. They are the best students and excellent teachers. They not only teach their classes on the subject that concerns them, but they also always have a solution to a problem: social or economic, for example.

They say: If I were, if I had, if they asked me; I would do this and that; I would have made this decision, I would say that the solution is this and that, they say.



And not only this, they support their theses and their proposals, and the students stare at them, admiring the eminence before them.

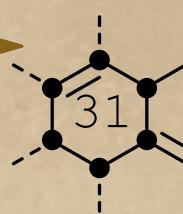
The academic is a born scholar and researcher. He can master the subject he proposes in an admirable way, and they are so dedicated to this function that they are passive; they are out of date with the facts and events that happen in the country, only superficial and incomplete news reaches their ears; in addition, they do not execute or act: they do not try to make their proposals known, so they only serve as decoration and enhancement of their intellectual capacity. Unless they are recruited by a government institution for a specific job, otherwise their magnificent ideas will only be heard in closed circles.

The academic lacks will and power.

P3. The Militant: (Power)

A citizen may be a government official with the authority and competence to propose and execute programs and projects; or may be a resident who holds an elected office; or we may also be dealing with an ordinary citizen who, while on the side of those governed, knows that he has the capacity to act, contribute, influence, advocate, pressure and negotiate so that his demands are heard and included in the public agenda, or to promote alliances for a cause, generate agreements and mobilize the social environment in order to produce changes.

He knows that he is co-responsible for public policies that benefit or affect his environment. But contradictorily he is passive and can easily be recruited by political groups, from his community, from school or university, if he were a student; by a union, if he were a worker; or by associations, if he were a professional or businessman.



He likes to participate in marches and protest actions, strikes, street closures, debates, discussions, rallies... Demanding from the government: Better quality of life, more opportunities, lowering the basic food basket, what it does or doesn't do... This gives meaning to his life.

He runs the risk of not being autonomous in his decisions, he is easily influenced, to the point that he can follow an ultra-left or ultra-right movement, without knowing the ideology.

When you are a public official or you hold an elected office, your work is poor; you lack tools, resources, common sense, and you can make absurd decisions without even considering them, just because you were told it was a good idea.

The activist lacks will and proposals.

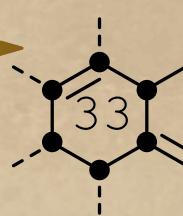
P4. The Intellectual: (Watchman + Academic)

He is a citizen who has will and knowledge; he is active, proactive, restless in the search for solutions. He is studious, loves reading, is an excellent researcher and his proposals are brilliant. It is a privilege to talk to him, or to be his student. He is always informed of important and relevant events and facts: at the international, national, regional, local level. He masters topics of national interest, like few others; he masters information that only a few know, which makes him always one step ahead, and always interesting, to stop, listen to him reason, to learn from him.

All he needs is to be recognized for his merits and be appointed to the government, as director of an institution, or why not as minister in the area where he is most skilled. If he manages to reach any of these positions, it is truly a privilege to have him in front of us; he is very capable, and very intelligent.



The Genome of the Latin American Politician



P6. The Idealist: (Vigilant + Militant)

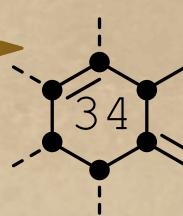
He has will and power, and I have already explained enough about them, although he lacks admirable knowledge, he has some intellectual education. It is necessary to point out that we are facing an exceptional case, because this extraordinary combination of Will and Power results in an approach to the ideal prototype that Jose Ingenieros brilliantly presents to us in his work: The mediocre man. And in no way am I going to give you a summary of this book. Although it would not be unreasonable if I highlighted some salient points, in a few lines, about the idealistic man that Ingenieros describes to us; since it is not correct to assume that you, Ransasel, restless friend, have already read his work.

RANSASEL: (silent and attentive)

LOUIS: In this work, the author speaks about the individual, society, politics, art, ethics and morals; but the central theme is focused on distinguishing between the mediocre man and the idealist. And based on this bibliography I am only going to briefly present three concepts: mediocrity, mediocre man and idealist man; with the sole intention of motivating you to read this book carefully.

The definition of mediocrity that he offers us is the following: "Absence of personal characteristics that allow the individual to be distinguished in his society" and he adds, "society offers routine, prejudices and domesticities".

The Mediocre man is characterized by: "He is incapable of conceiving an ideal", "He always paralyzes the most fruitful initiatives", "He limits himself to thinking with the head of society"; "He never speaks, he always repeats, he judges others as he hears them judge"; "They are poor in character, they do not resist...the loss of their dignity begins when they open their eyes to the prebend... Bowing to the hands that today grant them and tomorrow handle the reins"; "They are docile, malleable, moldable by the environment, domesticated, silent, uniform in the common mediocrity"; "They have no voice, but an echo".



Although, "Everyone thinks they have a personality and it is very much their own, no one realizes that society has subjected them to that arithmetic operation that consists of reducing many quantities to a common denominator: mediocrity".

And he adds, "gather a thousand geniuses... and you will have the soul of a mediocre person".

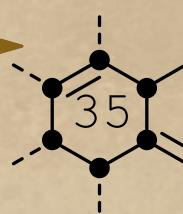
On the other hand, about the Idealist he tells us that he is the one who: "Carries within himself the mysterious spring of an ideal"; "The ideal is a gesture of the spirit towards some perfection"; "Is original"; "Differs, in addition to imitating the social mentality, acquires its own variations, an individual personality, clearly differentiated"; "Has its own character"; "Aspires to think with its own head"; "The excellent man is recognized because he is capable of renouncing all prebends that have a particle of dignity as their price"; "They are great minds that ascend by the exclusive path of merit, or by none at all. They know that in democracies they usually follow other paths"; "Without ideals, progress would be inconceivable"; "Without ideals, human evolution would be inexplicable".

"The only bad thing is to lack ideals, and to enslave oneself to the contingencies of immediate practical life, renouncing the possibility of moral perfection".

And finally, he highlighted the concept of Power, which Ingenieros presents to us: "... the theoretical conception of a higher moral ideal...is not enough; a powerful emotion is needed to make one act... That is why moral genius is incomplete while it does not act..."

In this way I leave you with the concern, so that you can delve deeper into these concepts, in said work.

RANSASEL: How can it be possible that a "Prototype" lacks Will, Knowledge or Power? For example, you say that the militant and the activist have no will, this is absurd and impossible. I am beginning to believe what you told me at the beginning, that what you were going to share with me was nonsense.



LOUIS: Don't make hasty judgments. The answer to your question is: Is it possible for a "Prototype" to lack Will, Knowledge and/or Power, because it is precisely a "Prototype" of an ideal citizen? Let me explain: A prototype is a mold, model, example, representation, demonstration or simulation that is easily expandable and modifiable of a system that includes a wide range of query languages and other languages ideal for the rapid development of what is desired.

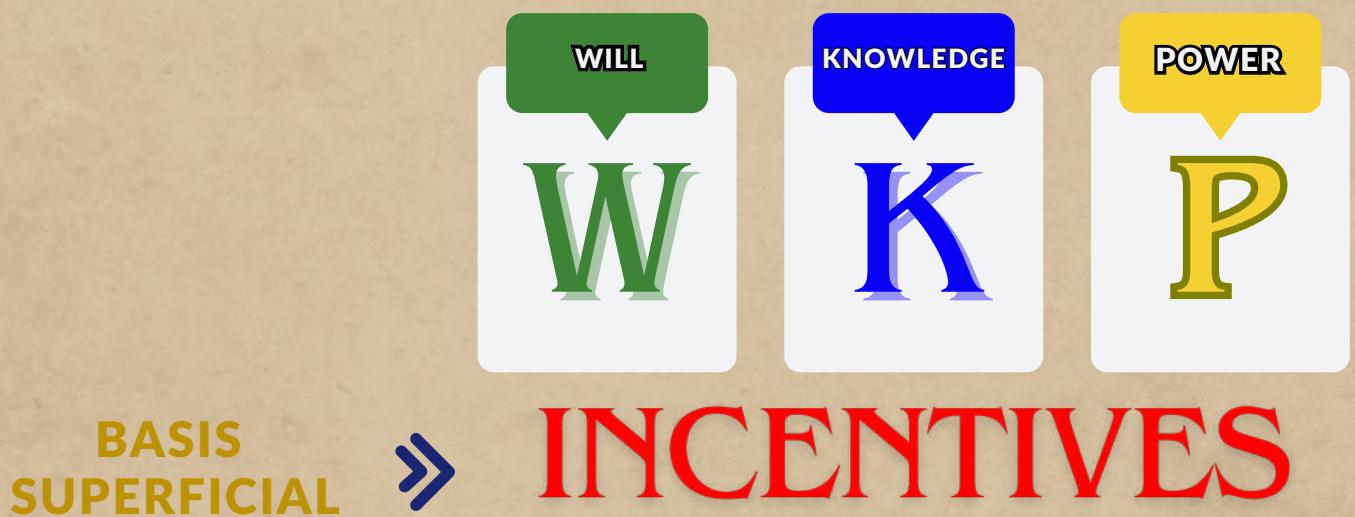
I have based my work on "taking more perfect examples and models of a virtue, vice or quality" that a citizen could have. And for this reason I confirm what you say, it is impossible for a politician to lack Will, Knowledge and Power; but what can be possible is that the DNA of a citizen contains a combination of these three attributes in a very different proportion to that of all other politicians; that is, the prototypes are nothing but ideal graduations, which have a merely didactic use. And for this same reason I told you at the beginning that it was not at all a scientific work: "That has to do with the demands of precision and objectivity inherent to the methodology of science" But rather a non-scientific analysis inspired only by observation, analysis and deduction.

RANSASEL: I understand you, although I cannot be sure that everyone does. But I have another question. At the beginning you referred to four attributes in the table of the citizen's political code (CPC), but for this analysis, where you have used ideal prototypes, you have used only three attributes and left out incentives. Why?

LOUIS: You took too long to ask me about this... I'm going to tell you the reason for this decision, incentives are the most mysterious and essential attribute of a politician, and for this reason I place it as the "Superficial Foundation" in the structure of the citizen, so as fundamental and essential we find it in all prototypes.

Its authors warn that there may be two tendencies in a person: the first, having several incentives that are quite different from each other, and which translate into drastic personalities; and the second, the tendency to have only one incentive, which is reminiscent of the "N.E" emotional needs.

Later, when I talk to you about the "Fifth Element" I will go back to this point so that you understand the issue more thoroughly. For now, observe what I have just explained to you in the following graph:



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RANSASEL: Let me ask you another question, distinguished Louis, why does no prototype have all the attributes?

LOUIS: I am glad that you asked me about this issue. Allow me to respond by developing the following topic, which constitutes the last lesson, the shortest and the most important.

THE FIFTH ELEMENT

If we talk about politics and leave this element out, the debate would be incomplete. I would not like to write an essay, nor argue in this section, the importance of this topic, but I dare to say that a society that has an individual with a sincere and stabilizing incentive; with an objective will to work for the community; with the necessary intellectual capacity, especially in humanistic subjects and in social sciences; and with the conviction that he has a power, if not constituted, then at least constituent: we are facing an admirable and potentially useful citizen, but even in this example: it would be incomplete if it lacks the fifth element: **THE VALUES**.

If we look at the following graph, we see how values are closely related to will, to such an extent that without these there is no objective and sincere will.

Chart V1°:



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It may seem like I'm exaggerating, but it's the reality, there are two paths, as shown in the graph: Partiality and Integrity, when it comes to practicing Values. I'm not going to give you a class on Axiology, I'm just going to tell you what's necessary. Given the importance of what I just told you, I'll answer the last question you asked me, about: Why doesn't any prototype have all the attributes? Look at the following graph, which is derived from the previous one:

Graphics V2°:



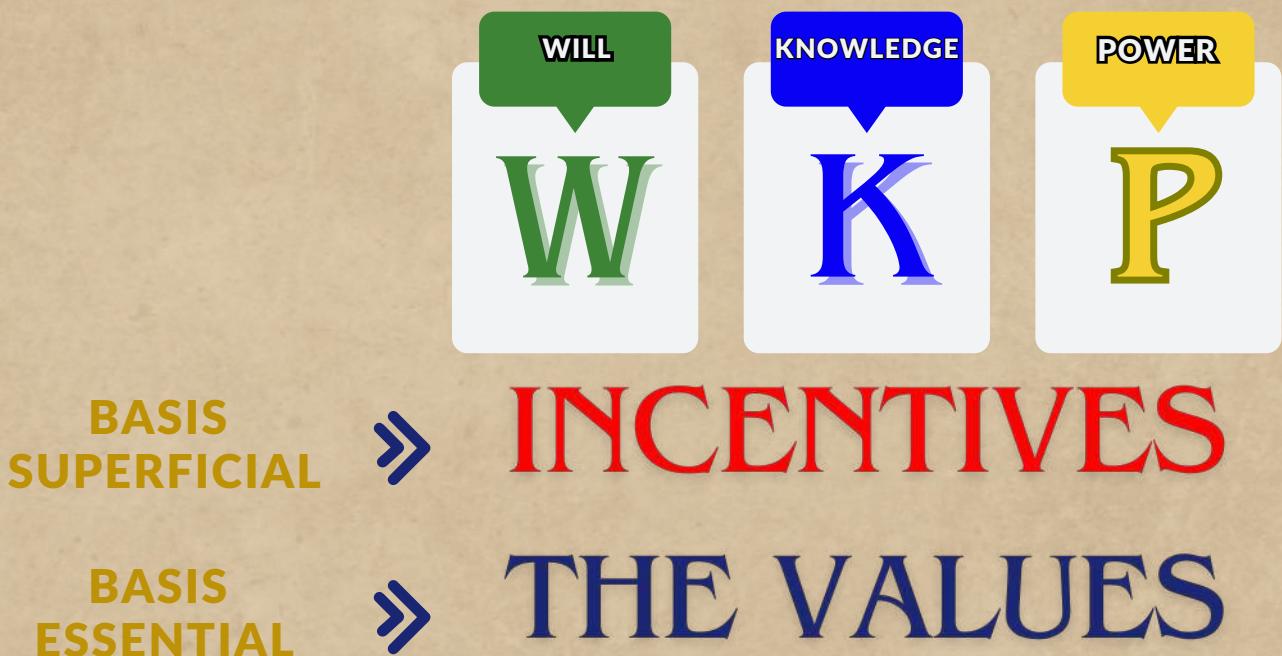
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Now, let me explain:

First, he stated that the Morally and Ethically Upright will be able to achieve the five attributes, which are the same ones I mentioned at the beginning: first: Objective and supportive will; second: Knowledge; third: Power; fourth: An admirable incentive or a mixture of them, and the fifth element: Values.

Then I will illustrate to you that the morally and ethically partial, may manage to have at most three attributes, and surely deformed ones: knowledge, power and a vitiated incentive or mixture of them. But they will never be able to have a sincere, objective and supportive Will; and much less admirable and extremely necessary values. And for the above, in this last lesson the will that is not objective is discarded; since when it is unilateral and selfish, it does not deserve to be called as such, but rather, Fragility. That is to say: that despite the fact that in the prototypes the word Will was used indiscriminately, in this subject, Will is differentiated from Fragility.

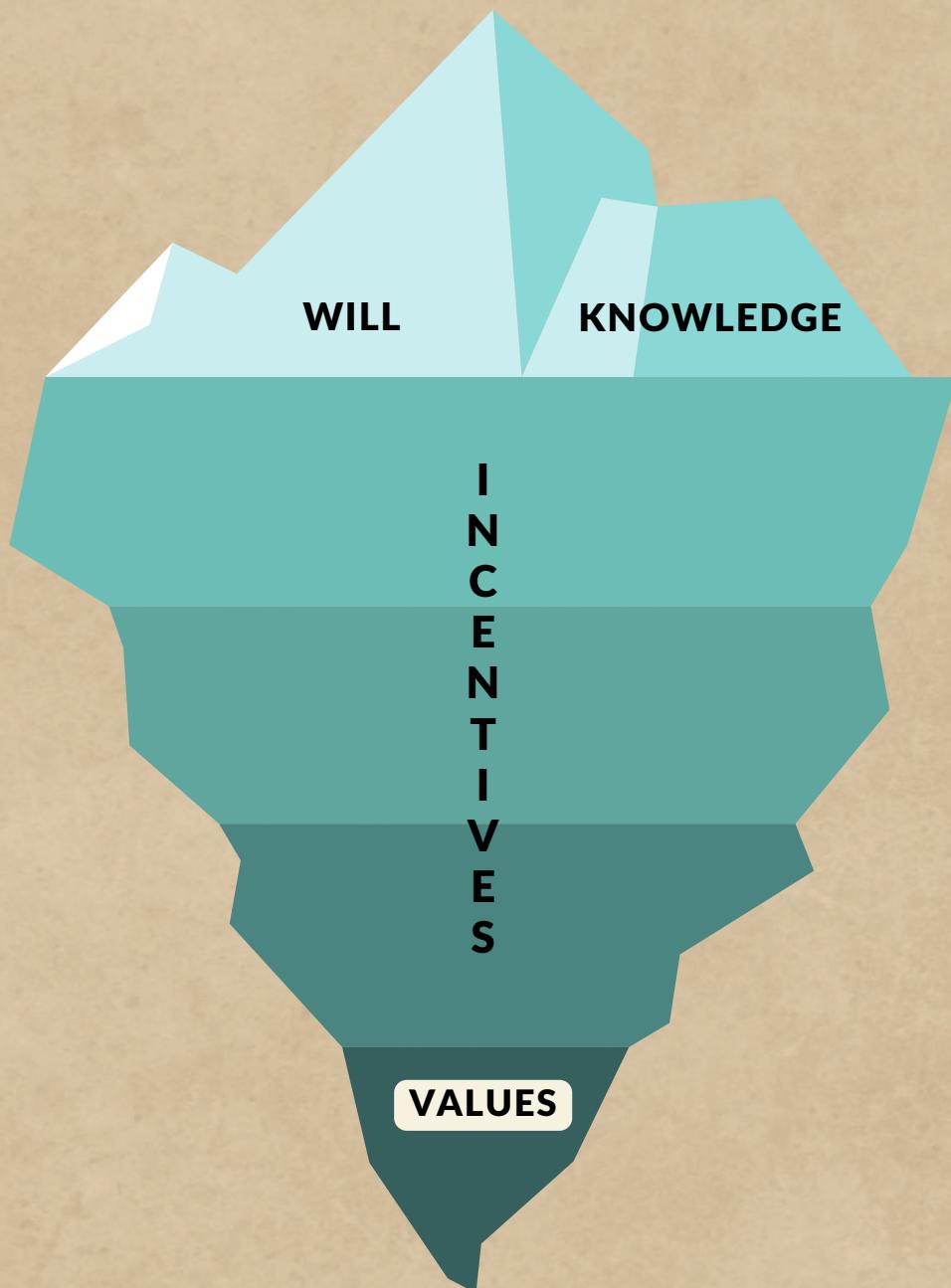
Now look at the last graph, which shows us the location of the Values.



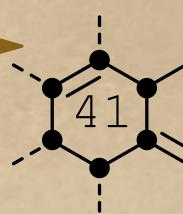
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If you remember, we are using the graph, where we pointed out that incentives are the most mysterious and essential attribute of a politician, and for this reason we place it as the "Superficial Foundation" in the structure of the citizen.

Now, the "essential foundation" of the citizen is the values, and the degree of influence on each individual will depend on whether he has a certain behavior and certain attitudes. Look at this image:



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- Is it clear?

RANSASEL: You want to tell me that the DNA that will determine the Genome of the Latin American Politician is the Values: the integrity, or the partiality of the same!

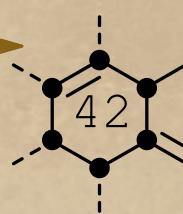
LOUIS: I see that you have not needed formal education at all, you are very intelligent and it shows that you have paid a lot of attention to me. What I have done is to take advantage of that restlessness, that flame that is noticeable in your eyes, to learn; and as I told you at the beginning: The sources of knowledge are: Formal, Informal and accidental. In order of importance, accidental sources have a value of 50% and informal sources 30%. That is to say that you have the possibility of exploiting that 80% of sources of knowledge that life offers you; since the precarious situation in which you live has deprived you of the 20% that formal education contains, not wanting to belittle, of course.

RANSASEL: Everything is clearer now, although you have taken me on a long road... AAAMM!

The young man wakes up, tired from a dog's night, but restless, he rushes to take a bath... He gets dressed and leaves like lightning to his friend Hector Louis' house, which is next to the Municipal Library.

When he reaches the library, he walks a few steps, makes a turn, and what a strange and bewildering sight... Instead of a house, a park; and instead of Hector Louis, children playing...

- What is this? he asks...
- And he sits in the park to meditate, but he can't concentrate, he wants to think about something but he can't, he's mummified, wandering in thoughts and abstract figures... As the hours pass he regains calm and serenity, the same that allows him to think better, and to recognize to himself that it was all just a dream.



- But not just any dream! He says...
- So he heads back home, “instead of going to work, I’m going to write as much as I can. I don’t want to forget all this crazy stuff,” he tells himself.

The truth is that Ransasel was never the same again, something in him changed... His way of thinking, of seeing himself, of seeing life, politics and politicians.

And although The Espiga continued to be his means of material support, offering Churros with caramel; the Municipal Library became the home that that lucky orphan would never have imagined...

END

Is this a dream, real, unreal or almost real? Does it have any ethics and Politics? We do not know... It depends. We can only affirm that if this story inspires to the reflection of a reader, who finds some practical value, this daring undertaking will have been worthwhile...

2025